

A black and white woodcut illustration depicting a scene from a medieval manuscript. Two pairs of men, dressed in long, flowing robes with hoods, are shown from the waist up. They are all looking upwards with expressions of interest or surprise at a single apple that is suspended in the air between them. The man on the left of the pair is gesturing with his right hand towards the apple. The style is characteristic of late 15th-century European book illustrations, with fine line work and a simple, rectangular frame.

A STRANGE mystery pervades the celebration of Halloween, for there is perhaps no night in the year which the popular imagination has stamped with a more peculiar character than the evening of October 31. It is a night of many legends, but the one most often told is that on this particular evening supernatural influences prevail—when the spirits of the dead are loosed from the grave and permitted to wander abroad and mingle with the witches and mischievous-making elves, joining them in torments and pleasures of the underworld of earth. Children born on this night are said to possess strange powers, being the only ones who can see and converse with these weird spirits which fly through the air on Halloween. It is a night of divination, too, in all the olden times, and the time in the year to learn what the future has in store for the unmarried man or maiden.

The festival is a strange mixture of classic mythology, Druidic beliefs and religious superstition, and its beginning is clearly a relic of paganism with a smattering of the mystic. It has, however, nothing to do with the church observance of the following Day of All Saints.

A black and white illustration of a man and a woman in a bathtub. The man is lying on his back on a wooden slatted bench inside the tub, looking towards the viewer. The woman is leaning over the side of the tub, holding the man's leg. A large wooden bowl is on the floor next to the tub. The scene is set in a room with a tiled floor.

Nish-Saloniki Railway Trump Card in Sanguinary Game for Constantinople

Franya, one of the points of attack by the Bulgarian forces, is a small town on the Nish-Saloniki railway, about sixty miles south of Nish. The town lies in a valley surrounded by steep hills, which gives it great strategic importance. "A small force on the hills can control the valley and defend the railway which runs through it."

Začear, or Zaičear as it is called by the Serbs, mentioned in the dispatches, is at this junction not only of the two roads, going east and west, but of the road and railway going west through the Nava valley to the main line. It is the first town on the main line. The railway which passes through the mountains to Nish connects with the trans-Balkan railway, which is a shorter line, reached from Bulgaria by way of the high road through the mountain pass which leads to its military importance.

The town of Kniashevac is only a few miles from the main line, and is about nineteen miles from Zaičear, and like it, is also on the Nish-Saloniki railway. It is a small town, but on the frontier and at Nish forms a junction with the Oriental railway, the main line of the Balkan railway.

The Oriental railway is not only the most direct route connecting Belgrade with Sofia, but it is also the main European route to the north, but also links Bucharest with other cities in the Balkans, and runs to Varna on the Black sea, while below Czar Ferdinand's capital the line branches off to the south, to the heart of Bulgaria in a southeasterly direction, connecting Sofia with Philippolis, the capital of the province of Macedonia, an important trading center situated on the Maritza river, and Adrianople, capital of Thrace, and finally reaching its terminus, Constantinople.

The Oriental railway not only bisects Bulgaria and Turkey from northwest to southeast, but at Tirnova, about 300 miles from Sofia, it branches off and connects with a branch road extending northward through eastern Rumania, to the Black Sea, and to the cities of Yen Segra, Jamboli and Alitos, to

GROUP OF CRO-

the Serbs, but by the enormous difficulties met with in the nature of the country itself, which affords the Serbians an almost impregnable natural fortification and makes the deployment of troops over any considerable front an utter impossibility in many places.

The French troops are reported to

The Bulgarian "patriots," who for years kept up a continuous revolution against the sultan until at last, by the help of the other Balkan states the Turks were driven out, and the Balkan peninsula was divided into lands like those which still invest Serbia, Macedonia, Albania and other countries of the Balkan peninsula. In the best of times it is none too easy to travel from one town to another, and without an escort the roads are almost impassable.

An English correspondent tells of an unpleasant experience a few years ago while journeying from one Bulgarian town to another. At the inn for dinner he was warned by a deep-voiced, shifty-eyed gentleman wearing the regulation Bulgar fer-se-like headgear that it was not wise to travel without an escort, and not wish "trouble on the road."

He replied that with his driver and horse he would not need an escort necessary, and he proceeded to pay his bill and go on his way. He was stopped by a band of marauders, the spokesman of whom said that he had been previously noted, the same guttural voice

A black and white photograph of a woman in traditional Balkan dress. She is wearing a wide-brimmed hat and a patterned shawl over a dark dress. She is standing in a field, possibly near some trees or a fence in the background. The photograph is framed by a simple border.

BUL-

is to see a woman driving her herd of cows or sheep while busily weaving a gown for herself on the handloom she carries as she walks along. Few peasants lack the voluminous white petticoat edged with home-made lace, or tatting, the staudy apron stiff with crude embroidery, the cheap bracelets and rings, as well as the inevitable little shawl which covers the head no matter how warm the weather, often being worn over a little Dalmanian cap like those frequently seen on the men throughout Herzegovina and the Balkans in general. Although both the Serbian and Bulgarian women always cover their heads, their lower extremities are often seen with neither shoes or stockings.

The Balkan herdsmen are sturdy looking as well as picturesque. Above their crudely made and heavy boots their legs are wound with strips of cloth, which often look like soiled bandages. Their long white smocks, like shirts, hang out over their trousers, being partly covered by a little sleeveless black jacket or vest, which



BALKAN WOMEN IN NATIONAL COST

which no male in the Balkans considers himself "dressed."

* *

Thousands of gypsies invest all the Balkan states. They do no work and usually live by what they are able to beg or steal. Reports state that the Tziganes have been called to the colors by King Peter, but those familiar with the nomadic, thriftless traits of the gypsies realize that the Serbian generals are wise to restrict them to the band. As musicians the Tziganes are world renowned. In Belgrade, Sofia, Vienna and Budapest the Tzigane orchestras are among the most popular in the finest restaurants.

A story is told by a couple of Washingtonians who visited Budapest, which proves the quick-wittedness of the gypsies. As the guests of a member of parliament, they visited a restaurant to enjoy the music of its famous Tzigane band. However, shortly after



TUME.

fusing to make public even the number of their dead so that the ferocious and heartbroken women whose loved ones had gone to the front did not know often until the end of the war whether they were wives or widows.

The Bulgarian and Serbian women, it is said, in the last Balkan war against the Turks bravely sent their husbands and sons against the Moslems, believing it a holy war. They placed around the necks of their loved ones little amulets and medals blessed by the priests, which were believed to protect them from bullets and all the dangers of war.

In times of peace the Balkan women do their share of the manual labor of tilling the soil. In Montenegro and other countries the women from childhood do the greater part of all work, war being the only vocation fit for men, as King Nicholas' warriors publicly explain. The women are prematurely aged by their hard lives. The latest dispatches state that numerous women in Serbia are fighting side by side with their men in a heroic attempt

and old women and young, peasants and women of a higher class, could be seen everywhere. They were in the middle of the day after day, learning the arts of war. Armed with heavy rifles they were drilled like men, and lying flat on the ground could be seen eagerly following the instructions of the officer commanding the company. A British in a late despatch is quoted as stating that a number of Russian prisoners were released, also, to the British, and taken to the German detention camps.

The Rila-Dach is a mountain group in Bulgaria, about 100 miles north of Sofia, which meets the Rhodope and Balkan mountains. The Rila country is famous and glorious. Bulgarians are proud of it, and the country is famous on pilgrimages to its shrine. S. Slavov is only a day's journey from Sofia. It is the highest Turkish town with an inevitable mosque and fountain but it also boasts the largest American colony in southeastern Europe outside of Constantinople. It is conducted by American missionaries, and is the home of Miss Helen M. Stone. She left Slavov in July, 1910, to go to Sofia, and returned in 1911. She had been born about twenty miles from Sofia. She was seized with her companion a few days before the Bulgarian revolution held empire for many months in the mountains. The latter mission demanded that the missionaries be expelled by public subscription. Twenty-five thousand Turkish liras was of great demand. Miss Stone was the only one to offer her companion, but finally the missionaries secured to amount \$25,000. Great credit was given to Miss Stone for her offer the ransom to the brigands as the soldiers seized their entrance and many of the missionaries were killed. She was seized to have their hands on the money. The United States government, while the ransom was being collected, sent a commission for Miss Stone, appointing the commissioners who eventually secured her release.

The Wobblers.

THE British volunteer army is naturally a little wobbly—have enough but a little wobbly in comparison with the highly trained conscript army of the Empire.

The speaker was Alexander Powell, war correspondent. He continued: "Proofs of the British army's wobbles come from all sorts of directions. Thus they fell about a young territorial soldier who had been sent to Paris in Boulogne, passed an officer without saluting him.

"I say, you" the officer roared. "You didn't salute, and I'm going to report you for it. You're a damned coward."

"Pale and conscience-stricken, the poor territorial stammered:

"I'm a poor devil, sir. I sold Coal and Coke Company, sir."

THE British volunteer army is naturally a little wobbly—but even enough but a little wobbly in comparison with the highly trained conscript armies of Europe.”

“That’s a pretty good answer,” Alexander Powell, war correspondent, He continued:

“Proofs of the British army’s wobbles come from all sorts of directions. Thus they tell about a young territorial officer, the first day of his arrival in Hong Kong, passed an officer without saluting him.”

“I say, you,” the officer roared. “You didn’t salute, and I’m going to report you.”

“Pale and conscience-stricken, the poor territorial stammered:

“Yes, yes, yes,” he squeaked. “Light, Coal and Coke Company, sir.”

families feast on the fruits of the trees and have a merry time. Sometimes nuts are thrown into the fires in honor of the departed, and the fire will follow for the coming year, if they merely blacken it betides well.

Scotland they still have the un-
der practice of placing a stone in
the fire for an emblem of the fact
they are carefully raked into a circle
left for the night. In the morning
the stones are found, and if one
be found missing a death in the fam-
ily may be expected during the coming
year. It is easy for all-disposed
to get at these stones, one or more
of the rocks are frequently carried
off, and there is great sorrow and
grief in the family which happens to

In some of the country districts the
Scots carry torches of fire through the
villages, which are regarded as typical
of the superstition of the south, and
a sign that souls are being lighted out
of purgatory.

* * *

While this is going on, the young
people are busily engaged in seeking
knowledge of the future, and the boys
are especially anxious to know what
is regarded as the real test of a
woman. A number of apples are set
afloat on a tub of water, and the young-
sters by turns duck their heads with
the view of catching an apple. This is

hand's name. Of course a fine
ination is required to do this
successfully.

The most unbecom-
ing manner is to eat an apple
a mirror at midnight on Hall-
The room must be filled with a
only, which is set in front of the
mirror. Before the apple is finish-
girl is supposed to see her future
dark peering over her shoulder.
The most unbecom-
ever, is to walk down the cellar
backward with a mirror in one

THE BOARD WILL GET A RICH
OPUL CENTRIES AGO.

A black and white photograph of a woman standing against a plain background. She is wearing a dark, long, hooded garment, possibly a robe or cloak, with a light-colored sash or strap across her chest. Her right hand is visible, resting near her waist. The image has a grainy, high-contrast quality.

Two hazel nuts I threw into the flame,
And said to each of them, "I love you same."
With with the loudest bounce me some amazed
As blazed the nut, so may thy passion glow,
For 'twas thy nut that did so brightly glow."

Pulling the kale is still a part of the autumnal festival, and the young folks, who go into the kale patch blindfolded, and pull up one of the stalks, are then obliged to go to the fireside to inspect the prize and learn of the form of their future husband. The stalks are pulled up, and are divided of worldly goods. According as the stalk is big or little, straight or crooked, the party is to be married to one of the party by whom it is pulled. The quantity of earth sticking to the root of the stalk is divided into three portions, the husband, the wife, and the children. The husband, the wife, and the children are then named, and the party is then married. The Christian name of the persons who choose thereafter to enter the household are the same as the names of the persons who are the subject of the discussion. I indicate those of the

a shirt sleeve, hang it up by the fire
until midnight, when the apparition
of the individual's future partner for
life will come and turn the sleeve.
Of course, if the sweetheart of the
maiden happens to learn that she is
going to try this test she can easily
slip in and turn the sleeve.

In the south of Ireland the three-
plate test prevails, and on each Hal-
loween night three dishes are set out
—one empty, one filled with clean
water, and the third with foul water.
They are set side by side. At mid-
hearth, when the parties, blindfolded,
advance in succession and dip their
fingers into one of the dishes. The
young men come first, and if they dip
into the clean water they will surely
marry a beautiful maiden. If they dip
into the foul water a widow will be
their fate, and if into the empty dish
they will not marry at all. When the
test is made by the girls, touching the
clear water means that the future hus-
band will be a handsome young man, dip-
ping into the foul water, a widower,
and if in the empty one it is a sure
sign that the girl will never marry.
This test must be made by the firelight
and near midnight, when the witches
and spirits are hovering about, the
good trying to overcome the evil. A
cake made of seeds and flour is usually
served at supper before the young peo-
ple try out their fate.

The mysterious trial of the roses is
a famous rite, and this, too, is carried
out with great ceremony in Ireland.
After the Halloween party is over each
maiden takes home two long-stemmed
roses, naming one for herself and the
other for her sweetheart. She goes
directly to her sleeping room without
speaking to any one, and, kneeling be-
side her bed, she twines the stems of
the two roses together and repeats the
following lines as she gazes intently
on the rose named for her lover:

Twine, twine and intertwine.
Let my love be wholly mine.
If his heart be kind and true
Deeper grows his rose's hue.

*

If her swain is faithful the color of
the rose will grow darker. There are
people in Ireland who declare that one
may see the color deepen in the rose.
If, however, the flower does not change
the girl usually has a fit of hysterics,
and the lover is sometimes called for
some sign of love. He usually has to
swear whether or not he intends to
marry the young lady.

What is regarded as the final and
most convincing test is for the maiden
to place a glass of water containing a
small snail or slug beside her head.
If, the next night, she will dream that
a witch has pushed her off a bridge into
lost spirits, which mean that the
witches will rule the family, are in
order and sadness prevails. Happily,
these scenes of British Ireland hap-
pen less each year, and the festival, while
weird in a way, has now taken on a
more cheerful character and has be-
come a night of innocent amusement
for our young people, who carry out the
custom of the golden days in spirit of
mirth instead of superstition.

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THE SQUEAKING SKELETON.

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the girl usually makes a fit of hysterics and the lover is sometimes called on by some of the old women to decide whether or not just whether or not he intends to marry the young lady.

What is regarded as the final and most important duty of the maiden is to place a glass of water containing a small silver of wood beside her bed, and to keep it there until the morning with has pushed her over a bridge into

lost spirits, which mean that the witches will rule the family, are in order and sadness prevails. Happily, the festival is held only once or twice less each year, and the festival, while it is a religious ceremony, is taken on a more sportive character and has become a time of merriment and fun for our young people, who carry out the customs of the olden days in a spirit of fun.

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